August 4
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you" (HABAKKUK 1: 5).

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CONCERNING THE BRASS PLATES.

BY THOMAS W. BROOKBANK.

(*Continued from page 468*).

OTHER matters of relative importance are introduced by means of a quotation from Jeremiah 36: 2, as follows: "Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations: from the day I spake unto *thee*, from the days of Josiah, even unto this day." The roll of a book which Jeremiah was to take on this occasion was of perishable material, since it was burned not long after being written upon (see verse 23). It was quite a large roll, since all of Jeremiah's prophecies from first to last down to the time when he was commanded to prepare a copy of them were to be included. This copy was designed to be used in public services, as events manifest, and from the circumstance that the written word of God was then subject to destruction at the hands of wicked men, it is evident that there was somewhere in concealment a copy of Jeremiah's prophecies so far as they had then been uttered and recorded, and which was not intended for use in public. However, we must look further into this aspect of the case. So large, indeed, was the newly-written roll or book that when Baruch, the scribe who wrote the copy, showed and read it to a number of assembled princes they asked him in substance how he was able to write so many of the prophet's words. And when we reflect that the roll apparently contained all that is found in the first 35 chapters of Jeremiah's book of prophecies, we are not surprised that they should ask that question. It appears that they were aware that the writing of a book of a size so large was a practical impossibility for Baruch, as a mere mortal, to accomplish unless *he had a copy of the record* which he

had read in their hearing. This point is just as plain to us now as it was to the Jewish princes then.

Baruch's answer was that Jeremiah "pronounced" all these words unto me with his mouth, and I wrote them with ink in the book (verse 18). The information which the scribe gave the princes that he wrote the words of the prophet with *ink* was wholly unnecessary unless there was a known practice among some of the Jews to record the word of God to them on material where *ink* would not be of any service whatever. It is to be observed, too, that the word "pronounced" which occurs in Baruch's answer, is one that is rarely, if ever, in any other instance, used in Scripture in the same or even a similar connection. Other words that express the ordinary meaning of *pronounced* are not hard to find and occur frequently in the Bible.

But it may be objected that Jeremiah *pronounced from memory* the 35 chapters of his book which are in mind. But would it not be a task beyond the powers of the prophet to repeat from memory (a task for which we may not suppose he had prepared himself), with the strict accuracy that would be required in a case of this kind, all of the prophecies involved? Is it not far more reasonable to assume that Jeremiah either had in his personal charge a written copy of his prophecies, or else had access to a copy of them which was somewhere hidden away and thus kept out of the power of the king to destroy? This assumption meets some of the requirements of the case but not all of them; for granting that the assumption represents the fact in the case, what plausible reason is there why Jeremiah should "pronounce" the words to Baruch instead of handing the roll to the scribe and letting him do the transcribing unassisted by the prophet? Baruch could certainly make a better *fac simile* copy of the original if he saw it with his own eyes than if he merely heard it read off by some one else. With the original in his own hands he would have no excuse to offer in case he failed to reproduce with the strictest accuracy every letter in the original, which particularity was especially essential in the writing of the ancient Hebrew, since a very slight variation of form in some of the letters would confound them with others and cause a remarkable difference in meaning of the text in some instances. There are several things of an unusual character connected with the production of Baruch's copy, but they can be explained in a logical manner if we allow that those parts of Jeremiah's prophecies which the scribe was to copy were written on plates as additions to that "great roll" or book which Isaiah had previously made use of when recording some of his prophecies. This record, though written in Egyptian, Jeremiah could likely read, or if not, in order to translate the characters he might have made use of the Urim and Thummim, which sacred instrument was at that time doubtless hidden away in some secret

place known to the prophets of God. We have already observed that holy things were not safe from defilement or destruction in case they fell into the hands of wicked men, one of whom was the reigning king. The prophecies of Jeremiah in hand, if written on the brass plates along with those of Isaiah, Habakkuk and others, and in Egyptian characters, necessitated the continual presence of an *interpreter* when a translation of the record was made into the Hebrew, and the circumstances as a whole in the present case lead to the conclusion that when Baruch wrote the copy which the Lord required the prophet to prepare, Jeremiah occupied the office of *interpreter*, as his business was to *pronounce* from one roll or book the words that were to be written in another book, and if we take the Book of Mormon statement that many of Jeremiah's prophecies were written on the brass plates and in Egyptian as true, the whole of the proceedings in the preparation of the record made by Baruch are consistent and as understandable as that two and two equal four, and just in proportion as they are consistent with the Book of Mormon claims in the matter, so do they testify that those claims are true.

The fact that Jeremiah remained with the scribe to pronounce the words of the text he was writing shows that there were some quite unusual conditions connected with the preparation of the copy. A striking identity of proceedings as thus outlined is found in the preparation of the English version of the Book of Mormon record. It was indispensible that Joseph Smith should be present to *pronounce*, or *interpret*, the meaning of the original characters and give it in English words which were then written down by Oliver Cowdery or some other scribe. The work of translation could not go forward unless Joseph Smith was present to do his part, and that Jeremiah had a very important part to perform in getting out the copy of his prophecies is manifest from the fact that he was present while the work was being done.

But suppose there were no grounds whatever for the claim that the first chapters of Jeremiah's prophecies were graven on metal plates along with those of Isaiah and Habakkuk, we do find, nevertheless, that certain passages of the Old Testament Scriptures are sufficiently definite to manifest that *some* of Isaiah's utterances and others of Habakkuk were inscribed on metal plates, or tablets, and it is plain, too, that there were enough of the plates to make quite a respectable roll or book, and here the question comes to the fore, "What has become of those inscribed tablets? Where is that inspired record that was engraved on metal in days of old by holy men of God?" The Jews do not know. The tablets which composed that holy book or collection of records have been lost to the sight of Palestinian peoples ever since Lehi and his little colony bade a final farewell to their native land. Even the prophets of God who went into

captivity or who later returned to Jerusalem have not a word to say concerning their further use among the Jews. The very knowledge of the tablets as having an existence seems to have passed abruptly from the minds of all Old World peoples with the ushering in of the years B. C. 600 or about that time. This is surely a significant circumstance in view of the fact that not long before that date the Lord had directed certain of His prophets, on three separate occasions, to make use of plates, or tablets, for recording purposes, all of which one can but think were made of brass since it is so clear that at least some of them were made of that metal—of brass plates so finely polished that their brighness caused them to be called mirrors.

The Divine word written on perishable material by Israelitish law-givers and prophets has been preserved in a good degree of purity for the benefit and blessing of the world, and is now found in the Bible, and why that Divine word that was written on metal tablets—durable material—which the Almighty practically said should remain in existence forever, and bear on their face His word in an uncorrupted condition for ages, was not handed down to the Jewish generations along with His word which was written on parchment or linen cloth is a problem that our opponents themselves cannot solve and will not let those who can solve it do so for them. Is it possible that the Lord made a big mistake when he told Isaiah to write certain prophecies on tablets of brass that the record might endure forever, while instead of this He has at last found that that record, book or roll has perished—that it has been reduced to fine dust by elemental agencies, and so His expressed purpose to preserve it has been thwarted? Who has the hardihood to say that that collection of sacred tablets written upon by holy men of God under a Divine guaranty that they were to remain in existence till time shall end were carried off by the Babylonians, when Jerusalem was destroyed, and doubtless by them were fashioned anew into common or nameless things, since no trace of them in Babylonian regions has ever come to the knowledge of man? That those holy things came to such an end is a thought too sacrilegious to be entertained by Christian man or woman.

(TO BE CONTINUED).

THE IMMORTALITY OF THE SOUL.

By Sir Oliver Lodge.

What is meant by Immortality? Is there anything that is not subject to death and annihilation? Can we predicate immortality about anything? Everything is subject to change, but are all things subject to death? Without change there could be no activity, and the universe would be stagnant; but without death

it is not so clear that its progress would be obstructed; unless death be only a sort of change.

But is it not a sort of change? Consider some examples. When a piece of coal is burnt and brought to an apparent end, the particles of long-fossilised wood are not destroyed; they enter into the atmosphere as gaseous constituents, and the long-locked-up solar energy is released from its potential form and appears once more as light and heat. The burning of the coal is a kind of resurrection; and yet it is a kind of death, too, and to the superficial eye nothing is left but ashes.

Take next the destruction of a picture or a statue, let it be torn to pieces or smashed to powder: there is nothing to suggest resurrection about that, and the beautiful form embodied in the material has disappeared. Such a dissolution is a more serious matter, and may be the result of a really malicious act. It is perhaps the nearest approach to genuine destruction that is possible to man and in some cases represents the material concomitant of a hideous crime. True, nothing material is destroyed, the particles weigh just as much as before; yet the expression is gone, the beauty is defaced, an idea perhaps is lost.

But, after all, the idea was never really in the marble or in pigments; it was embodied or incarnate or displayed by them, in a sense, but it was not really *there*. It was in the mind of the artist who constructed the work, and it entered the mind of the spectators who beheld it—at least of those who had the requisite perceptive faculty; but it was never in the stone at all. The inert material, from the impress of mind it had received, was able to call out and liberate in a kindred mind some of the original feelings and thoughts which had gone to fashion it. Without a perceptive faculty, without a sympathetic mind, the material was powerless. Set up in, or sent to, a world inhabited only by lower animals, it would convey no message whatever, it would be wholly meaningless; just as a piece of manuscript would be, in such a world, though it contained the divinest poem ever written.

Nevertheless, by the supposed act of vandalism a certain incarnation of beauty has been lost to the world. Though even so it is not destroyed out of the universe: it remains the possession of the artist and of those privileged to feel along with him.

Consider next the destruction of a tree or of an animal. Here again the particles remain as many as before, it is only their arrangement that is altered; the matter is conserved but has lost its shape; the energy is constant in quantity but has changed its form. What has disappeared? The thing that has disappeared is the life—the life which appeared to be in the tree or the animal, the life which composed or constructed it by aid of sunshine and atmosphere, and was manifested by it. Its incarnate form has now gone—no more will that life be displayed

amidst its old surroundings, it has disappeared from our ken; apparently it has disappeared from the planet. Has it gone out of existence altogether? If it were really generated *de novo*, created out of nothing at the birth of the animal or of the tree, we should be entitled to assume that at death it may have returned to the nonentity whence it came.

But why nonentity? What do we know of nonentity? Is it a reasonable or conceivable idea? Things when they vanish are only hidden. And so conversely: it is readily intelligible that some existence, some bodily presentation, can be evoked out of a hidden or imperceptible or latent or potential existence, and be made actual and perceptible and what we call real. Instances of that sort are constantly occurring. It occurs when a composer produces a piece of music, it occurrs when an artisan constructs a piece of funiture, it occurs when a spider spins a web, and when the atmosphere deposits dew. But what example can we think of where existence is created of nonentity, where nothing turns into something? We can think of plenty of examples of change, of organization, of something apparently complex and highly developed arising out of a germ apparently simple; but there must always be at least a seed, or nothing will arise; nothing can come out of nothing: something must always have its origin in something . . . Never in physical science do we surmise for a moment that something suddenly springs into existence from previous non-existence. All that we perceive can be accounted for by changes of aggregation, by assemblage and dispersion. Of material aggregates we can trace the history as we can trace the history of continents and islands, of suns and planets and stars; we can say, or try to say, whence they arose and what they will become; but never do we state that they will vanish into nothingness, nor do we ever conjecture that they arose from nothing. . . ,

The distinction between what is transitory and what is permanent is quite clear. Evanescence is to be stated concerning every kind of "system" and aggregation and grouping. A crowd assembles, and then it disperses: it is a crowd no more. A cloud forms in the sky, and soon once more the sky is blue again; the cloud has died. Dew forms on a leaf: a little while, and it has gone again—gone apparently into nothingness, like the cloud. But we know better, both for cloud and dew. In an imperceptible form it was, and soon into an imperceptible form it will again have passed; but meanwhile there is the dewdrop glistening in the sun, reflecting all the movements of the neighbouring world, and contributing its little share to the beauty and serviceableness of creation. Its perceptible or incarnate existence is temporary. As a drop it was born, and as a drop it dies, but as aqueous vapour it persists: an intrinsically imperishable substance, with all the properties persisting which enabled it to

condense into drop or cloud. Even it, therefore, has the element of immortality.

So, then, what about life? Can that be a nonentity which has built up particles of carbon and hydrogen and oxygen into the form of an oak or an eagle or a man? Is it something which is really nothing: and soon shall it be manifestly the nothing that an ignorant and purblind creature may suppose it to be?

Not so; nor is it so with intellect and consciousness and will, nor with memory and love and adoration, nor all the manifold activities which at present strangely interact with matter and appeal to our bodily senses and terrestrial knowledge; they are not nothing, nor shall they ever vanish into nothingness or cease to be. They did not arise with us: they never did spring into being; they are as eternal as the Godhead itself.—*The Hibbert Journal.*

INTERESTING STATISTICS.

BIRTH and marriage rates among the Latter-day Saints are much higher than the average for the United States and death and divorce rates correspondingly low, according to statistics received at the Presiding Bishop's office in Salt Lake City.

An announcement to Bishop Charles W. Nibley from the Bureau of Census of the United States Government gives the average birth and death rates per thousand for five consecutive years as follows: 1915—birth rate 25.1; death rate, 13.6; 1916—birth rate, 25; death rate, 14; 1917—birth rate, 24.7; death rate, 14.3; 1918—birth rate, 24.6; death rate, 18.1; 1919—birth rate, 22.3; death rate, 12.9.

The noticeable increase in the death rate for 1918 is due to the influenza epidemic. The average birth rate for the five years is is 24.3; and the average death rate is 14.5.

The marriage rate in the United States, covering a period from 1890 to 1916 and quoted from four periods covering a lapse of from 6 to 10 years, based on a 10,000 population basis, was as follows: 1890, 91; 1900, 93; 1906, 102; 1916, 105.

The divorce rate in the same period based on a 100,000 population basis, was in 1890, 53; 1900, 73; 1906, 84; 1916, 112.

The average birth rate in the Church of Jesus Christ of Latter-day Saints for the 1915-1919 period was 37 as against the United States rate of 24.3. The average death rate in the Church for the same period was 9 as against the United States rate of 14.5.

The average marriage rate was 150 on the 10,000 population basis, as against the United States rate of 105. The divorce rate in the Church on the 100,000 population basis, was 66 as against the United States rate of 112.

"ONLY those things that are essentially true at their foundation are the permanent."—TRINE.

THURSDAY, AUGUST 4, 1921.

EDITORIAL:

THE PRONOUN "I."

"Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" So spake the mighty conqueror, Nebuchadnezzar, king of Babylon, builder of the Hanging Gardens, one of the seven wonders of the ancient world. He was a type of that class of human beings who seek to exalt self, and forget or ignore the fact that the glory for all human achievement belongs to the Giver rather than to the receiver of the power whereby every good and great work is accomplished. The world is full of such characters—men who know not God, who never take him into account, nor give him the least credit for the ability with which he has endowed them, and the success that comes from its exercise. "I did it—I." Such is the burden of their song.

Nebuchadnezzar was neither the best nor the worst of men. He had good qualities, was a valiant warrior, and possessed powers which the Almighty saw fit to use in the working out of some of his wise purposes. He was as a hammer to beat down other nations, to humble even the chosen people and punish them for their sins. The burden of the warning given by Jeremiah the prophet to Zedekiah, king of Judah, was that he should bend his neck to the yoke of the Lord's "servant," Nebuchadnezzar. If he obeyed, all should be well with him; but if disobedient, calamity should overwhelm him. He chose to disobey, and all Bible readers know what befell. Jerusalem was taken, Zedekiah was captured in flight, his sons were slain before his eyes, and his eyes were then put out, and he was carried captive to Babylon.

Then came Nebuchadnezzar's turn to be humiliated. Because of his illustrious achievements, he had become heady and high-minded. Puffed up with pride and self-sufficiency, he uttered the vainglorious boast with which this article begins. What followed? "While the word was in the king's mouth, there fell a voice from heaven, saying, O, king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as the oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

That same hour the decreed punishment began. The king of Babylon was smitten with a strange malady, which caused him to imagine himself a beast of the field. He was separated from

his kind, he ate grass like the ox, and his nails grew until they resembled birds' claws. But the Lord was merciful to the fallen monarch, and after he had been sufficiently humbled, his health returned and his kingdom was restored to him. Repenting of his pride and vanity, "he praised and honored Him that liveth forever and ever, . . . who doeth according to his will in the army of heaven, and among the inhabitants of the earth, . . . and those that walk in pride he is able to abase."

A lesson this, that all can profit by. It is unseemly to boast of what we have accomplished, or to call attention to it, directly or indirectly. Lust of praise is an unhealthy appetite, and self-laudation anything but admirable. God, not man, should be glorified. Whatever we do worth doing, whatever we say worth saying, is by means of the power that Deity has given, and to Deity the honor is due. He demands it from us, not for any petty reason, but because it is best that we render it—best for ourselves that we show gratitude and appreciation. For a similar cause we are commanded to love our enemies—for our own sake, since hatred embitters the soul and retards spiritual development. The Lord requires us to worship him, because it lifts our thoughts and feelings to a higher plane than they would occupy if the creature, in lieu of the Creator, were the object of our adoration.

Elders of Israel! We are in the Lord's work, but that does not mean that the Lord is dependent upon us. We are dependent upon him, and without him can do nothing. We are in the Lord's service, but we are not doing his work. The Lord is doing his own work, and using men as his instruments. He has trodden the wine-press alone, and no flesh can glory in his presence, or be able to say, of any portion of his work, "I did it." Nebuchadnezzar learned this lesson—learned it through sorrow and tears. Let us learn it in a better way—by hearkening to the word of Him who has said, that against none is his anger kindled save those who will not keep his commandments and acknowledge his hand in all things.

O. F. W.

"If you teach a man to keep his eyes upon what others think of him, unthinkingly to lead the life and hold the principles of the majority of his contemporaries, you must discredit in his eyes the authoritative voice of his own soul. He may be a docile citizen: he will never be a man. It is ours, on the other hand, to disregard this babble and chattering of other men better and worse than we are, and to walk straight before us by what light we have. They may be right; but so, before heaven, are we. They may know; but we know also, and by that knowledge we must stand or fall. There is such a thing as loyalty to a man's own better self: and from those who have not that, God help me, how am I to look for loyalty to others?"—Robert Louis Stevenson.

CONFERENCE APPOINTMENTS.

THE Semi-Annual Conferences of the British Mission are appointed to be held as follows:

Irish	Sunday, Sept.	18, 1921.
Scottish	,,	,, 25, ,,
Birmingham	,,	Oct. 2, ,,
Bristol	,,	,, 9, ,,
Manchester	,,	,, 16, ,,
Norwich	,,	,, 23, ,,
London	,,	,, 30, ,,
Newcastle	,,	Nov. 6, ,,
Nottingham	,,	,, 13, ,,
Hull	,,	,, 20, ,,
Leeds	,,	,, 27, ,,
Liverpool	,,	Dec. 4, ,,
Sheffield	,,	,, 11, ,,

The respective Conference Presidents are requested to make the necessary arrangements for these conferences in ample time, and to notify this office, and give public notice, when details as to time and place of meetings are perfected.

ORSON F. WHITNEY,
President of the European Mission.

CONVENTION OF MISSION AND CONFERENCE PRESIDENTS.

(*Continued from page 477.*)

THE fourth session of the special convention of Mission and Conference presidents of the European Mission was held in the Saints' Chapel, Liverpool, Sunday, July 10th, 1921, at 6:30 p.m., President George Albert Smith presiding. Singing: "The happy day has rolled on." Prayer was offered by Elder C. Douglas Barnes, after which the congregation sang, "Praise to the man who communed with Jehovah."

President George H. Hansen, of the Manchester conference, was the first speaker. He said he was enjoying his labors. He had a corps of good elders; there was love and unity among them, and they were giving the Lord their best service.

Elder Thomas M. Wheeler, Secretary of the European Mission, referred to a blessing he received, several years ago, under the hands of Patriarch John M. Whittaker. Therein he was promised that he should be called to perform a mission. He thanked the Lord for the fulfilment of the promise. He had found much joy in the work of the ministry.

President James Arno Kirkham, of the London conference,

believed that God, the Eternal Father, wished his children to be happy in this life and to enjoy eternal life in the world to come. By yielding obedience to his laws they would secure these blessings. He had experienced a great deal of happiness and satisfaction in working in the Lord's vineyard. Prayed that all present might have divine assistance in the performance of their daily duties.

Priest George Albert Smith, Jr., bore an impressive testimony concerning the Prophet Joseph Smith. Knew that he had been called of God to lay the foundation of his great latter-day work. He was thankful that he had been born of goodly parents, who had taught him the way of the Lord, and led him in the paths of righteousness. When the Lord requires a work at our hands he will prepare the way for us to accomplish it.

"School thy feelings, O my brother," was pleasingly sung by a chorus of missionaries.

Sisters Edith Smith, May Cooley, Edith A. Smith, and Emily Smith Stewart spoke in turn. They bore testimony to the truth, and expressed their appreciation of the kindness shown them during their sojourn in this country. Sister Edith A. Smith referred to the work that is being done by the saints in behalf of their kindred dead, a labor in which she had been interested for years, and in which the Lord had greatly blessed her. This is a very important matter and she hoped the members of the Church in the European Mission would take it to heart and use every means in their power to obtain their genealogies.

President Orson F. Whitney spoke briefly. The responsiblity for a good meeting does not rest entirely with the speakers; the congregation is equally responsible. People should come to meeting with a prayer in their heart for the Lord to pour out his Spirit upon them, and teach them, through his servants, the things most needful for them. He had greatly enjoyed the convention; the sessions had been hallowed with the sweet influence of the Spirit of the Lord. The brethren would return to their fields of labor with their souls refreshed and determined to do more, if possible, for the cause of Truth.

President George Albert Smith was delighted with the convention. The years he had spent in Great Britain had brought to him much valuable experience. He had been strengthened by the Lord, and made equal to his tasks. He had come to this country a perfect stranger, but was going away leaving a host of friends. He had traveled many thousands of miles in the interest of the kingdom of God; had visited Norway, Sweden, Switzerland and Germany, and looked for a rich harvest of souls from these countries. It was a sad thing to see so many people wholly indifferent to religion; but in this we see the fulfillment of prophecy. The Lord had sent his servants into the nations to call them to repentance. The testimony of the elders of Israel is binding on all

who hear it. Exhorted the brethren to labor with all their might, mind and strength, so that they might be approved of God and stand blameless before his judgment seat. Left his blessing on this land and on its people; hoped that many would come to the light of the Gospel and be made partakers of its blessings both in time and in eternity.

The congregation sang, "O, my Father," and President Carl E. Peterson pronounced the benediction.

At ten o'clock Monday morning, July 11th, and at two o'clock in the afternoon of the same day, special priesthood meetings were held at the headquarters of the European Mission, 295 Edge Lane, Liverpool. All the missions and conferences already mentioned were represented by their presidents. The greater part of the time was devoted to business. President George Albert Smith said every man should be honored in his office. Great care should be taken not to infringe on the rights of others. Missionaries should live within their means, and not impose unnecessary burdens on their parents. The President of the Church had counseled that emigration be not encouraged; that members of the Church be advised to remain where they are for the present, and assist in building up the branches to which they belong. They should be taught the importance of prayer, oral and secret, and of obedience to the law of tithing, that they may enjoy the blessings promised by the Lord to those who are faithful. Spoke very highly of his successor, President Orson F. Whitney, who had been a spiritual father to him. Thanked the elders and saints of the European mission for the support they had given him during his ministry.

President Whitney delivered an inspiring and instructive discourse He said, in part: "My dear brethren, we have had a most pleasant time together. This will always be a bright spot in my memory. I believe I knew you all before I met you in this life, and I believe I shall meet you all again in a better world. Not one of us, I hope, will be lost. I don't believe we will. I believe our faith and humility are sufficient, if we keep on in the good work, to make our calling and election sure. I hope you will all be faithful, brethren. I feel very dependent; I don't feel lifted up in pride by being made your president. It humbles me. I was a Bishop for nearly twenty-eight years; I have been an Apostle fifteen years; I have performed missions, but never until now have I faced the task of presiding over a mission. I felt stronger after listening to the discourse of President Smith; his words of kindness, his advice, his expressions of love for me I shall never forget. I hope I may have a place in your hearts, and that you may learn to love me as you love him. I honor you, brethren; you are just the kind of men I want to work with. We must honor every man in his place. Honest praise is not flattery. You can't flatter an honest man. Give him more than his due

and he will hand you back the right change. Such a man will not take praise that belongs to another. Don't be afraid to encourage a young missionary who has done well. Your kind words will be like oil on a dry axle. The elders laboring under you are just as good as you are, though you have been called to preside. Men are not called to hold office because they are pets and favorites of the Almighty; but the Lord chooses men through whom he can best work for the benefit of all. When he chose me he chose a weak instrument, but one, I believe, who can be used for some good purpose. I want men around me who will help make my administration a success, and I believe I have them in Elders Wheeler, Morton, Pingree and Curtis. One of the first lessons taught in this dispensation was that of the greatest honoring the lesser and the lesser honoring the greatest. When the Father and the Son appeared to Joseph Smith, the former said: 'Joseph, this is my beloved Son, hear him.' Why did not the Father himself answer Joseph's petition? Because it was the Church of the Son of God that was about to be established, and it was his right to instruct the prophet. Our Heavenly Father set us an example in honoring the One who stands next to him. And the Son honored the Father; for not until the Father had introduced him, did he speak and give direction to his servant. Let us so live, brethren, that we may not be afraid to stand at the judgment seat and have our hearts read. May we be able to say truthfully: 'Father, I have done the work thou gavest me to do,' and hear him reply: 'Well done, good and faithful servant; thou hast been faithful over a few things, I will now make thee ruler over many things; enter into the joy of thy Lord.' Amen."

Elder Junius F. Wells bade the brethren a fervent farewell, the Doxology was sung, and Elder William A. Morton pronounced the benediction.

THOMAS M. WHEELER, Clerk.

FAITH AND WORKS.

"MY doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 16, 17).

In his charming little work, "Studies in Christianity," Mr. A. Clutton-Brock says: "Religion asserts a constant interaction between conduct and thought, that interaction which is asserted in the Christian doctrine of faith and works. Indeed religion is an effort to produce a complete harmony in conduct and thought; and we may describe it imperfectly as an effort to express all that is implied in a right way of living. Men, in all reasoned conduct, necessarily imply certain convictions about the nature of the universe, convictions about matters that are beyond

their own knowledge and experience. They may live rightly and imply these convictions without ever trying to express them, without even being aware of them. They may even consciously refuse the attempt to express them, as being impossible and sure to lead them into error. But religion makes the attempt and, in making it, assumes that the convictions implied in right living can be expressed; and that, if rightly expressed, they are true, even about matters beyond the knowledge and experience of man.

"It also makes this assumption about right living; that what is right is not to be discovered by observation and experiment alone, but that men have a power of recognizing it, and a desire for it, as natural as their appetites; and that this power and desire grow in proportion as they live rightly. . . . It is the religious instinct that makes us value absolute values above other values, because they are absolute. This instinct is not acquired by men but born in them. Religion itself is but the conscious expression of it; and the effort of religion is to make this expression more and more conscious both in thought and action. For it asserts a constant interaction between conduct and belief, between faith and works. Absolute values must be expressed in conduct or they are not real; love is not merely a passive thing, for unless it passes into action it ceases to be love. And since we understand only when we love, we understand only when we love in action. So knowledge of the nature of the universe can be obtained only by love and that interaction of conduct and belief which love produces. A man may attain to that truth which is commonly called scientific without any interaction between conduct and belief, for he is concerned with truths that do not affect his conduct, or affect it only in less important matters. And this kind of truth is called scientific because it is a matter of knowing, not a matter of doing. But there is a further truth about the nature of the universe, not called scientific because it is not merely a matter of knowing, because it cannot be attained except by the interaction of conduct and belief, of faith and works. This is the religious truth, which is often denied to be truth at all; partly because it is hard to express; partly because it cannot be proved by scientific means. He who does not act upon it cannot grasp it, however clearly it may be put to him. Only by acting upon it can we understand it; and this very understanding is itself not merely understanding. Rather it is like the instinct of the craftsman, a matter of practice as well as of thought. Without the practice the thought cannot be rightly directed.

"Hence the difficulty of attaining to religious truth, and the many failures to attain it. When a scientific truth has once be discovered, it may be expressed in words once for all and so preserved for the pure intellect of man. But a religious truth, even when an individual man has discovered and expressed it,

can be fully understood only by those who act on it. So, if the expression of it be preserved as a dogma and not acted upon, it is emptied of meaning for those who so preserve it. Religious dogmas, for those who profess them without acting upon them, fail to mean what they meant to him who first expressed them; and since few of us act upon the religious dogmas of Christ, we may conjecture that they fail to mean to us what they meant to him, that for us they are often as untrue as the enemies of Christianity assert them to be. To understand them we must act upon them; for only so will they become religious truth to us."

FROM THE MISSION FIELD.

Pioneer Day.—A Pioneer Day celebration was held at Heaton Park on Saturday, July 23rd, last. All the saints and friends from the different branches of the Manchester conference met there and spent a very enjoyable afternoon in racing and games. Handsome prises were awarded the winner in each contest. It proved a social gathering long to be remembered.

Outings.—On Monday, July 11th, 1921, the Burnley branch Sunday-school held its annual picnic. The party journeyed to a farm in Worsthorne, where refreshments was served. Games and sports were indulged in by everyone present. A very enjoyable day was spent.

The Glasgow and Airdrie branches of the Scottish conference held their annual outing on the 16th of July, 1921. President William Little and Elder John Cummock were with the Glasgow saints, while Elders Romney, Jorgensen, Wareing, Ingles and Pearce were at the Airdrie outing. The day was enjoyably spent playing games, running races, and in various other sports. Refreshments were served. It was a day of recreation and social enjoyment for all.

MIRACLES.—"Nothing that goes on in the world," says St. Augustine, "is so wonderful as the existence of the world itself—the heavens and the earth, and all that they contain . . . And though the miracles of everyday occurrence have grown cheap from their familiarity, when wisely regarded they are seen to be greater than the usual and the rare. For assuredly man is a greater wonder than any wonder which he ever made."

"To attack is always easier than to defend. It also evokes more sympathy, for there is something attractive in the noise of breaking glass, so that most of us have a certain liking for the thrower of stones, provided, of course, that they are aimed at another person's window."—BONNEY.

IF YOU WERE BUSY.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy doing good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you'd ought to do,
You'd be so happy you'd forget
The blunders of the folks you've met.

If you were busy doing right,
You'd find yourself so busy quite
To criticise your neighbor long,
Because he's busy doing wrong.

DIED.

WALKER.—Brother Walter Walker passed away recently at Batley, loved and respected by all who had the privilege of his acquaintance. His absence will be greatly felt in all the branch affairs, as ever since his baptism, ten years ago, he had been an active worker in the cause of truth.

FRANCE.—On July 23rd, 1921, funeral services were held in the Sunderland Cemetery chapel, over the remains of Albert, the twelve-year-old son of President and Sister William W. France, of the Sunderland branch. The services were conducted by President Osmond C. Crowther and James T. Palmer. The boy received the injuries that were responsible for his death when he fell over the sea wall at Hendon, July 18th. He took a very active part in the affairs of the Sunderland branch, and will be greatly missed by his many friends and associates.

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